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# THE SLAVE'S CRY.

"Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, **ORIETH**: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth."—James v : iv.

VOL. 1.

NEW-LONDON, CONN. DECEMBER 23, 1844.

No. 1.

PUBLISHED MONTHLY

BY THE

FRIENDS OF THE SLAVE.

THE SLAVE'S CRY.

"Remember those in bonds, as bound with them."

Who hears the cry of the poor bleeding slave? Who heeds it, or cares for it? Aye! Who, of all *christian* America cares that millions of outraged fellow beings are calling for deliverance from the dark prison-house of Southern Slavery—from a system of oppression, the most outrageous and abominable that was ever forced by man upon his fellow! We agonize over the cruelties of heathen superstition—we groan over the fate of the willing victim who is crushed beneath the wheels of Juggernaut, and the fate of the self-sacrificed victim of the Suttée. The cries of the outraged Greek, and down-trodden Pole may not be heard among us in vain—may not stir the air, but to wake a mighty response. But who, with all this extended benevolence, cares that millions of *Americans* are doomed to a life of *crack* servitude and wrong; that 2,700,000 human beings are daily offered up, a living sacrifice, upon the altar of *American* slavery, regardless of all their cries, and our own loud professions of liberty, and christian philanthropy? Who cares that *they* are robbed of their right to life, liberty, and the pursuit of happiness—to their own body, their time, their acquisitions—either past, present, or future—to their children, or their kindred! That they are made chattels—things to minister to the lust and avarice of their tyrant brother, whose only law is *might*? Who cares that the poor slave-mother is torn from the children of her care, and forever separated from them—that every tie of nature is violated and broken? Who cares that *hundreds of thousands* of helpless females are doomed to a life of infamy from which they may not—dare not attempt an escape; that they are the lawful prey of any wretch who chooses to make them such?

The Bible is printed and sent to the far-off 'Isles of the sea': but the *American* slave may not read it. Our sympathies are poured out, like water, upon heathen of other lands; but we heed not the fact, that one-sixth of the entire population are made heathen in our own. Oh! bitter mockery! Well, right well does it become the *evangelists* of the heathen, thus to pass by the heathendom they themselves have made: "Shall not I visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?" The slave is weak; his is a horrible fate, it is true, but he cannot resist; we do not

fear him, and therefore we will not heed his cries! We are a noble and brave people! who shall question our magnanimity! Away with this damning apathy, in church and state, upon this subject! Who, that makes the least pretension to humanity, does not feel his, or her cheeks burn with shame and indignation at the thought! And who, dare longer be chargeable with this insolence to Deity—this fiendish cruelty to man?

C. PRINCE.

## The Bulwark of American Slavery.

"He that is not for me is against me.—By their fruits ye shall know them."

The Rev. James Smylie, A. M., of the Amite Presbytery, Mississippi, in a pamphlet published by him a short time ago in favor of American slavery, says:—

"If Slavery be a sin, and advertising and apprehending slaves, with a view to restore them to their masters, is a direct violation of the Divine law, and if the *buying, selling, or holding a slave* for the sake of gain, is a heinous sin and scandal, then, verily, *three-fourths* of all the Episcopalians, Methodists, Baptists, and Presbyterians, in *eleven States of the Union*, are of the devil. They 'hold,' if they do not buy and sell slaves, and *with few exceptions* they hesitate not to apprehend and restore runaway slaves, when in their power."

Hear the Rev. Elijah Hedding, D. D., one of the six Methodist Bishops:—

"The right to hold a slave is founded on this rule, 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—*Ch. Adv. and Jour. Oct. 20, 1807.*"

## The Slaves denied the Bible.

On the 7th of August, 1842, Chauncey B. Black was arrested in New-Orleans, charged with the crime of tampering with slaves. He was acting as Agent for a Bible Society, and it seems he *innocently* furnished one to an American slave, for which *criminal* act he was apprehended. On his examination, the Society for which he was agent, came forward and disclaimed any *intention*, on their part, to interfere with the slaves, and declared "That it never for one moment entered into the minds of the Society, to present a single Bible to a slave." And Mr. Black was discharged on the ground of his 'ignorance of his duty as a sub-agent of the Bible Society.'—*New-Orleans paper.*

## The Difference

The Mohammedan religion does not allow its followers to make slaves of each other. As soon as the unbelieving slave kisses the Koran, his master is obliged to free him. But among *Americans*, if the slave embraces the religion of the country, it only enhances his value as *property*.

## Our glorious Union.

A Union to perpetuate slavery—Abolitionists can have nothing to do with it, but to REPUDIATE it.

The United States have hypocritically declared the Slave-trade to be piracy by Act of Congress; and yet in the face of this declaration, the U. S. Government licenses individuals, for the sum of \$400, to carry on the hellish traffic in human flesh and blood, even in the city of Washington.

"For a LICENSE to trade or traffic in Slaves for profit, four hundred dollars."

Page 249, Washington City laws, hearing date 28th July 1831.

The following is the advertisement of one of the many slave-traders in Washington.

"NEGROES WANTED. I wish to purchase any number of negroes for the Southern market, and will give at all times the highest market prices in cash, FOR LIKELY YOUNG NEGROES. Those wishing to sell, will find it much for their interest to call at my establishment, corner of Seventh-Street and Maryland Avenue, where myself or agent can be seen at any time."

THOMAS WILLIAMS.

Communications promptly attended to.

Above this slave-mart might have been seen, a month since, the emblematic "Stars and Stripes" floating in the breeze, and beneath them another banner emblazoned with the names of "Polk and Dallas."

## The Martyrs.

Jonathan Walker was piratically seized upon the high seas, and carried to Florida a short time since, where he has been condemned by the laws of that territory—a national domain—to be **BRANDED**—to stand in the pillory—to be imprisoned, and to pay six hundred dollars, for aiding fugitive slaves. He is now in prison.

The Rev. Charles T. Torrey is now in prison in Baltimore, for the same offence. He was sentenced to 18 years imprisonment.

Three young men by the names of Burr, Thomson, and Work, belonging to the Mission Institute in Missouri, are also in prison in that State, charged with the same crime. They were sentenced to twelve years imprisonment, three of which have already expired.

The Rev. Mr. Fairbanks, and a lady by the name of Webster, were lately arrested in Lexington, Ken., for the same criminal acts, and they will probably be condemned to a long imprisonment.

Said Mr. Preston in the U. S. Senate, (Jan. 1839) "Let an Abolitionist come within the borders of South Carolina, if we can catch him, we will try him, and notwithstanding all the interference of all the governments on earth, including the Federal Government, we will hang him."



LINES

Written at the Anti-Slavery Convention, Boston,  
May, 1844.

BY J. R. LOWELL.

We will speak out, we will be heard,  
Though all earth's systems crack;  
We will not bate a single word,  
Nor take a letter back.

We speak the truth, and what care we  
For hissing and for scorn,  
While some faint gleamings we can see  
Of freedom's coming morn?

Let liars fear, let cowards shrink,  
Let traitors turn away;  
Whatever we have dared to think,  
That dare we also say.

Whate'er we deem Oppression's prop,  
Time-honored though it be,  
We break; nor fear the heavens will drop  
Because the earth is free.

The only chain we dare not break  
Is our own plighted word  
To plead for our poor brother's sake,  
And perish or be heard.

THE SLAVE'S CRY.

NEW-LONDON, DECEMBER 23, 1844.

Writers for the Slave's Cry will express their views on  
their own responsibility.

The friends of the Slave in this place, be-  
lieving that the publication of a paper devoted  
to the dissemination of Anti-Slavery light and  
truth in this community, might be productive  
of much good, have started this little sheet, and  
now offer it to all who feel an interest in the  
cause of bleeding humanity.

Its continuance will depend upon the sup-  
port received. We have taken the responsi-  
bility of publishing this number, that all might  
have an opportunity of seeing for themselves,  
the character of the paper, before an appeal  
was made to them to establish it. It is for  
those friendly to the Anti-Slavery cause to say,  
whether it shall be continued. We, of course,  
cannot publish it wholly of ourselves, as we  
are not burdened with this world's goods, but  
are willing to do our part towards it. There  
is but one Anti-Slavery paper in this State, and  
that is third party.

We would suggest a plan for sustaining the  
paper: those friendly to the enterprise can  
send the amount they feel able to contribute,  
and receive in return, the value in papers for  
distribution; they will come at \$2 per hun-  
dred. All orders will be promptly attended  
to, if addressed to the undersigned, to whom  
all communications relative to the paper,  
should be addressed. What say you, shall it  
be continued?

WM. S. HEMPSTEAD,  
CHRISTOPHER PRINCE.

God has made of one blood, all nations of  
men to dwell on all the face of the earth.  
The Abolitionist firmly believes this, and adopts  
as his motto, "My country is the world, my  
countrymen are all mankind." He recognizes  
brethren in the Indian, the Irish, the Chinese,  
and the African. It does not matter to him  
how low or degraded they may be, they are  
still brethren—the workmanship of the same

Great Hand. If a fellow being is oppressed,  
he does not stop to ask to what portion of  
God's earth he belongs, or what is the color  
of his skin. It is enough to know that he is  
oppressed and down-trodden, for him to speak  
out in his behalf. Nor does he speak wholly  
for the sake of the oppressed; for he does  
not forget that the oppressor is a brother—that  
he too is a slave: a slave to avarice and the  
basest passions of the human heart; and in  
freeing the slave, the slaveholder is freed too.  
I have been speaking, of course of the true  
abolitionist, not of that person who claims to  
be such, and at the same time gives his influ-  
ence, ecclesiastically and politically, to the sup-  
port of the horrid system of American Slave-  
ry. There are hundreds of such, where there  
is one consistent outspoken Abolitionist.

In this boasted "land of liberty," nearly  
three millions of human beings are bound in  
the most abject slavery; and yet how little  
feeling there is manifested; how few seem to  
care for their enchained fellow beings. Here  
and there, a single voice lifts its warning tones  
like the single watchman's cry when he sounds  
the alarm of fire, at midnight, while all around  
are wrapt in a deathlike sleep, insensible to  
the raging fury of the devouring element. O  
may those scattered voices be heard, and this  
slumbering nation awake from its guilty sleep,  
in time to throw off the grasp of this horrid  
monster.

WM. S. HEMPSTEAD.

No Union with Slaveholders!

No compromise with Slavery! No union  
with slaveholders, either political or ecclesiasti-  
cal, which supports or countenances the sys-  
tem. This I hold should be the rallying  
cry of every man or woman who desires the  
speedy emancipation of the American slave.  
Fidelity to the slave's cause, and to every prin-  
ciple of right, demands that this stand should  
be taken by every consistent, outspoken Abolitionist in the land. The steady and triumph-  
ant progress of the Anti-Slavery cause, de-  
pends upon it; and he may not refuse to take  
it, who would not retard its onward march.  
Whatever, therefore, that sustains slavery, or  
stands in the way of the Anti-Slavery cause—  
a cause based upon the principles of Chris-  
tianity, and the immutable laws of Jehovah—  
must be wrong, and should be rejected by all  
who would be true to themselves, and their  
God. Among those things which are found  
sustaining this monstrous evil, and most prom-  
inent of them all, stand the American Church,  
and the National Constitution and Government.  
Believing this to be the case, how, I ask, can  
any man or woman remain in fellowship with  
them? How can any individual, or body of  
men, take part in such a government? How  
swear to support—how vote under it? How  
recognize these institutions as just, until they  
cease from oppressing God's poor? But are  
these things indeed so? Let us see. There  
are in the United States, over 2,700,000 slaves  
—about one-sixth of the whole population;  
while the actual slave owners are only about  
250,000. Now, I ask, how is it that the slave-  
holders, being in the proportion of one to nine,  
keep this vast multitude in chains? Are they  
willing slaves? Not so! It is the northern  
bayonet that over-awes the outraged slave, and  
the northern pulpit and press, that defend the  
slaveholder, that keep those millions in bonds.  
Thousands of facts might be shown, proving  
that the American church and clergy, as a  
body, have taken side with the oppressor,  
against the oppressed, but it is hardly necessary.  
The late Baptist Triennial Convention  
declared in solemn meeting, that they had  
nothing to do, "either for or AGAINST Slavery."  
The General Assembly of the Presbyterian

Church, also declared, that it was not expedi-  
ent to take any action upon the question. Bishop  
Andrews, who was farcically suspended by the  
General Conference of Methodists, last May,  
until he should get rid of his "impediment"—  
speak it gently—the impediment of slavehold-  
ing, though he still retained his place as Bishop,  
has since received an invitation from Bishop  
Soule, to join him in his ministrations, which  
he has accepted, and he now stands a Bishop  
to all intents and purposes; and yet, Bishop  
Soule would be welcome, I think, to any pul-  
pit in the land. Are not these facts sufficient  
to prove the slaveholding character of these  
professed christian churches; and are they not  
pro-slavery who support them? Neither can  
a consistent, upright man vote under, or give  
his support to, this Slaveholding Government  
—a government pledged to the support of sla-  
very from its commencement to the present  
time; as may be seen in the records of the  
Convention which framed the Constitution,  
even if the Constitution were not itself explicit  
upon this point. The whole power of the  
government has ever been directed by the  
slaveholding interests; and it is pledged to the  
constitutional support of the system. Twenty-  
five slave representatives are admitted to sit in  
Congress, under the constitutional right which  
the slaveholder has to cast three votes for eve-  
ry five of his human cattle; and these twenty-  
five representatives legislate, not for the slave,  
but against him, and for the continuance of the  
slave power. Is this no support of slavery?  
Every voter under the Constitution, is bound  
by it, to aid in returning fugitive slaves. It  
is true, he is not bound to seize the flying  
slave, and carry him back himself; but should  
the slaveholder pounce upon his prey—should  
James B. Gray seize George Latimer to bear  
him back to slavery, the constitution and the  
laws of the land call upon every citizen to arm  
in his defence, if need be, and shoot down any  
one who shall attempt to rescue him. Is this  
support of the Constitution? Anti-Slavery?  
Every voter is pledged to assist the President  
and officers of the Government, in putting  
down slave insurrections—to buckle on his  
knapsack, shoulder his musket, and march to  
shoot down the brother who attempts to regain  
his liberty. Every Senator, Representative,  
President, or Officer of the Government, must  
first swear to support this slave compact, be-  
fore he can take his seat; and every citizen, by  
virtue of his vote, consents to take the respon-  
sibilities, as well as the advantages of the gov-  
ernment, in the very act. He virtually swears  
to support it—not as he would have it—not  
what the Constitution ought to be, but what  
it now is, slavery and all. What then can we  
do? asks the Abolitionist, perhaps, in view of  
this do-nothing theory, as it is sneeringly term-  
ed by many who are too impatient of success,  
to tread the unpopular but direct path of duty.  
To this I answer, that we are not justified in do-  
ing wrong that good may come, even though  
we could do nothing else. But we can do  
something. We can do all that can be done  
effectually to abolish slavery, without this sui-  
cidal sacrifice of principle; and it is to be ef-  
fected only by that consistent, unyielding, un-  
compromising application of truth, and moral  
power to the hearts and consciences of the  
people, which has already created an anti-  
slavery-public-sentiment that greatly influences  
the political and ecclesiastical affairs of the  
nation. As fast as public opinion is set right,  
just so fast will time-serving politicians be  
obliged to act right, and no faster; and the  
higher the standard is set, the higher will be  
the political action of the country. Let every  
one, therefore, who would push forward the  
noble enterprise, adopt as his or her motto,  
"No union with Slaveholders!"

"Up to our altars, then, hast we and summon  
Courage and Loveliness, Manhood and Woman!  
Deep let our pledges be; Freedom forever!  
Truce with oppression, NEVER! NO NEVER!"

CHR. PRINCE.



*For the Slave's Cry.*

There is not, perhaps, a portion of people in the wide world, more abused than the American Abolitionists. And the question arises, why is this? Is it that their *principles* are heretical, or does the wrong lie in their measures? Most of the people of the North profess to agree with them in their principles, and it is easy to show that their *measures* are but the consistent carrying out of their principles, viz: *the opposition of moral truth to error*, by the press, and by the voice of the living speaker; and as all the world knows, the advocates of their principles in the exercise of these *sacred rights* have often been disgracefully insulted, while the mob who have thus acted out the public sentiment, have not been discountenanced by the people, we are led to conclude that the faith of the people in these cherished principles, is a *dead faith*—the letter which killeth, and not the spirit which giveth life. The principles of the Abolitionists are *not* heretical, that they should call forth opposition. They are the same that this whole nation has ever had upon its lips: and the fact, that opposition is excited by their promulgation, is of itself sufficient to prove our guilt and hypocrisy. The Abolitionist *believes* that “*all men*” have “*inalienable rights*” conferred upon them, as beings of reason, and not as beings of complexion, and knowing that his government is making loud *professions* of the same doctrine, while it is trampling upon millions of his brethren and sisters, whom it has reduced to a level with the brute, that *abolish* every God-given right; its standard of *liberty* floating over the auction block for the sale of mothers and children in chains: is endeavoring, out of love for his brethren ready to perish, to show to the nation its guilt, and to obtain the cooperation of ALL for its removal. The “*head and front of their offending*” is, that they are in *earnest* in demanding *immediate and unconditional* emancipation, as the duty of the master, and the right of the slave. They will not *compromise* this principle, or be turned aside from their sacred purpose; and though their numbers are few, and they meet frowns upon every side; though they meet cold indifference, or open hostility, where most they should expect sympathy and cooperation, yet, the attributes of a God of Truth and Justice are all on their side, and they stand firm, pressing forward to the accomplishment of their noble object—the *redemption of a race*.

They have faith in the power of truth; hence, they are endeavoring to arouse the slumbering conscience of the nation, by the bloody testimony which they have gathered from a thousand witnesses, in all parts of the land, and piled to heaven—a monument for the world to gaze upon. Sad, indeed, is the condition of the slave. He has nothing; is nothing but a thing, a chattel personal, in the hands of his owner. His days are days of unrequited toil. “*Wearisome nights are appointed unto him.*”

“*Oh! who can tell what days, what nights he spends  
Of tideless, waveless, noiseless, shoreless woe?*”

His are the

“*Groans that end not, the sighs that always sigh,  
The tears that ever weep and ever fall,  
But not in mercy's sight.*”

O. A. M.

**Has the American Church forgotten God?**

This question has often been asked, and I think at the present time it demands a serious answer. The stand which the Church occupies at present, certainly indicates, to all intelligent minds, that such is the fact. How is it? If the commission of sin, the practice of iniquity, or a fellowship with every species of crime and oppression, can be construed into a forgetfulness of God, then has the *American Church* most assuredly forgotten Him. The charge I know is grave; it is serious, inasmuch as it involves the professions of the great mass of the American people; yet it is nevertheless true. She has become the bulwark of oppression, the defender of crime, and the companion and ally of deep and damning iniquity. The cry of the slave has rung in her ears ever since the formation of our government; his manacled hands and lacerated limbs have been held up to her senseless sight; his outraged wife has appealed to her cold and icy heart for pity; his little child, torn from the arms of its frantic mother, has sought the protection of her arm. Yet she has spurned them all, driven them from her presence, trampled upon their torn and bleeding hearts, and then with hypocritical piety has knelt down and thanked God that she is permitted to exist in a land of civil and religious liberty. Who doubts that the Church has forgotten God?

She professes to believe that Jesus Christ came to the earth, as inspiration declares, for the purpose of “*healing the broken hearted, preaching deliverance to the captive, and setting at liberty those that are bound.*” And in the face of these professions, she has gone forth and forged new fetters for the languishing captive—added new links to the chains of the bondman—erected slave prisons, and crushed the hopes of the broken and despairing heart.

She professes to believe that God created of one BLOOD all the nations that dwell upon the face of the earth. Notwithstanding, she has on account of nationality and color, made vast distinctions among men, assuming that *some* have a right to tyrannize over and oppress their brethren, to rob them of their humanity, reduce them to the condition of chattels, and sell them in the market to the highest bidder, as she would an ox in the shambles; at the same time gravely asserting that this is no moral evil!

She professes to believe the language of Jesus Christ, that “*the LABORER is worthy of his HIRE*”; notwithstanding, she forces the members of her own communion—the children of God, made heirs of his Kingdom by the blood of Christ—to toil upon cotton and sugar plantations, to reclaim her rice swamps, to wear out in her sugar mills, without recompence or reward; and when, through excess of

toil, they are unable to labor longer, she turns them out alone to die, uncared for, and unlamented. These are facts that are attested by ten thousand living witnesses. And where is the man that doubts the hypocrisy of the Church? She has forgotten God. She has practically rejected christianity, and entered into an alliance with Belial; she has sold the religion of Jesus Christ for the price of blood, and sacrificed his Gospel upon the altar of Moloch; for by her fruits do we learn the God she worships.

D. B. CHAPMAN:

**Anti-Slavery Meetings.**

On Thursday afternoon and evening, December 19th, there was a large and spirited meeting held in the basement of the church at Flanders. The meeting was called to hear the experience of the fugitive—John—who is just from the land of whips and chains—and to inquire into the causes of the support and continuance of the system of slavery. Quite a large delegation from New-London was present. J. Turner, likewise a fugitive, was speaking when we arrived. After he had finished his remarks, the chairman Nehemiah Caulkins, stated that the slave John was not present, as was expected, but would probably speak in the evening. Friend Daniel Steward of East Lyme then presented a preamble and a series of resolutions, representing the Church as being the bulwark of American Slavery, and exposing the pro-slavery character of the Constitution of the United States. After a few remarks from friend Steward relative to them, friend D. B. Chapman expressed a wish to speak to the resolutions. After some consultation, the chairman thought it best to adjourn the meeting, which was accordingly done. Before adjourning, it was concluded that in the evening, if there was any time, after John had finished, there would be liberty to speak upon the resolutions. In the evening the fugitive, John, was present and spoke with great effect. I should like to give his speech in full, but have neither time nor room. Friends Chapman, Prince, Anderson, Haley, and several others spoke a word for freedom; Judge Loomis made a speech, also, which will tell for the slave. After admitting that slavery is a great evil, in almost the same breath he challenged any person to bring one passage from the Bible that condemned it. He concluded by proposing as a remedy for *this* great evil, that the United States Government should *purchase* the slaves. He was happily replied to by the slave John, who did the Judge full justice.

The following Friday evening, a meeting was held at the Court House in this city; John was there and spoke to a large number of the *people*. If we can judge by the appearance, a good impression was made. It was certainly surprising to hear a man, who had been worn out in slavery, speak in the manner in which he did. But I must cut short. The car of emancipation is rolling on; let those on the track get off, or they will fall under its mighty wheels.

W. S. H.



POETRY.

*For the Slave's Cry.*

**Three Million Slaves.**

Almost three million slaves  
Are toiling to their graves,  
In blood, and tears, and hopeless misery.  
On all our sunniest plains,  
They clank the heavy chains,  
To do a tyrant's bidding, or to die.  
Do the Friends of Freedom know  
That this indeed is so?  
Or have they never heard the captives cry?

Man, of his manhood shorn—  
With flesh that long has worn  
The deep'ning traces of inhuman might,  
Turns in his anguish wild  
From weeping wife and child,  
To be forever wrested from their sight.  
Do happy households know  
That this indeed is so?  
And hold their peace as 'twere a matter light!

Childhood, with trickling tear,  
And shriek suppress'd with fear,  
All trembling in the salesman's ruthless hold,  
Is purchased by the pound,  
And at the hammer's sound, [sold,  
Struck off, and borne away, bound, weeping,  
Do tender parents know  
That this indeed is so?  
Or hath it never in their ears been told?

Woman, while lost and poor,  
Are ringing in her ear—  
Widow'd and childless, on the auction stand,  
Bows in her smothered grief,  
While every purse-proud thief  
May lay upon her limbs, his brutal hand.  
Does generous manhood know  
That this indeed is so?  
Or hath it been a secret in the land?

One vast, unnumbered throng,  
Crush'd down by toil and wrong,  
Unloved, untaught, are groping to the grave.  
To them no book is given,  
Which speaks of God and Heaven,  
Of sin, and He who came from sin to save.  
Oh! do the Churches know  
That this indeed is so?  
Or have their charities o'erlooked the slave?  
M. H.

*For the Slaves Cry.*

Why is it that the professedly Christian population of our country, will take no efficient action in behalf of the slave? They have united as a body, in other enterprises of far less importance; but here there is a holding back—an aversion to hear, or speak on the subject, which it is difficult to account for, and which is, to say the least, widely at variance with the first principles of Christianity. We are printing books, and educating missionaries for the heathen abroad; and this would be consistent, if it were *not* true that at the same time the *bread of life* is wrested from the hands of famishing millions at our own door. But it is *true*. And it is also true, that the blood of the

poor, ignorant, suffering slave, forced by instruments of torture from his shrinking flesh, is turned into pieces of silver, and put into the funds of Missionary Societies for the support of schools and Ministers among the destitute of other lands. That slavery is wrong, is a sentiment generally acknowledged by a large class of people, who still refuse to take the first step towards its overthrow: and an argument frequently urged in justification of their apathy, is, that God will do the work in his own good time. But the fact that they have anticipated the world's conversion, and taken measures for its accomplishment, proves that this is but an evasion. For if God in his own good time, will overthrow the system of slavery, will he not also, in his own good time, overthrow all other institutions, and customs of men which are opposed to the advancement of his kingdom? It has also been said by professed christians, that they cannot come out and take a decided stand against slavery, because by so doing, they must necessarily identify themselves with men and women, who are called infidels. What an excuse is this, for the neglect of christian duty! If it be true that infidelity is really beforehand with the Church, in works of justice and mercy, well may she sit in sackcloth and ashes, and hang her head for shame, that she has thus proved recreant to her high calling—that she has thus disgraced herself, and the cause of truth and holiness, which she has espoused, in the eyes of an unbelieving world.

M. H.

*From the Boston Morning Chronicle.*  
**Letter from Jona. Walker.**

PENSACOLA, July 29, 1844.

Dear Wife and Children—I have the privilege, by the mercy of our God and Father, of writing to you again, but my situation is far from being what I would choose. About the time I wrote my last letter, which was, I think, about the 18th of June, I had made some arrangements to take some passengers to Nassau, New Providence, a little to the eastward of Cape Florida. On the 23d I started with seven colored persons in my boat. I was quite unwell two days before we left here, and the sixth day out I did not expect to survive twenty-four hours, but the next day I was a little better: and two or three days afterwards I had another severe ill turn, which I did but just survive. My sickness was intermittent fever and inward canker, brought on by extreme exposure. I never saw such hot weather in my life. We proceeded on our voyage down the coast, until the 8th of July, when the sloop Eliza Catharine, of Key West, (a wrecker) fell in with us near Cape Florida, and took us by force to Key West. There I was taken before a justice of the peace, as they are called, and from thence to jail, where I remained four days, and then put down a steamboat's hold, among filth, where it was extremely warm, and put in irons, hands and feet, where I remained nearly the whole time for six days, during which time she came to Pensacola, and here I was taken to the Court House, and from thence to jail, where I remain secured to a large ring-bolt by a chain

made of half inch iron, and a shackle round my ankle, which weighs about five pounds, so that I have to lie or sit down all the time. If I could walk the room it would afford me great relief. I have for four or five days recovered my health quite fast, but from the 25th of June until the 23d of July, I was not able to sit up three hours in a day, and nearly all the time very much exposed. I cannot say when I shall have my trial, nor what the result will be. The regular term of court does not come on until November, but the judge does not know but that he shall appoint a special term before that time.

In about one day more, if we had not fallen in with an enemy, we should have been out of their way altogether.

Jane! what is to become of you and the children? I have lost nearly what little I had, in the fracas, and I am confident that you are needy at this time. You had better send and get the proceeds of that iron and spars which I sent to Fall River, and do as well as you can. Write me as soon as you get this, that I may know how it is.

The Lord Jesus has been abundantly good to me through all my afflictions thus far, and I feel and trust that his Spirit will accompany me through—for I cannot let him go. Should I be taken away to-day, I feel that all will be well beyond the grave. My confidence is strong in him, for he has purchased redemption by his blood for such vile sinners as me.

Dear wife and children, trust to Jesus for help. If you do in earnest, he will prove your best friend here and hereafter. Get your information from the New Testament, and do not trust in flesh.

O! my dear old parents, don't worry about me, for I am in good spirits, and shall weather the storm.

(Signed) JONATHAN WALKER.

**Surplus Revenue.**

The surplus revenue, in 1837, was distributed among the States according to their *Electoral votes*. The sum allotted by this rule to the States of South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Kentucky, was \$6,754,588; while Pennsylvania with a free population larger than that of all those six States together, was to receive only \$3,823,353: this was in consequence of the three-fifth slave representation.

**NOTICES.**

**A. S. Sewing Circle.**

This little band of the Slave's friends meets on Friday Evening of every week, at the house of some one of its members. It has now been in operation over a year, and has been productive of much good, in breaking down the cruel prejudice against color, and in keeping alive an Anti-Slavery feeling. It is perfectly free for all to attend who consider it a privilege to participate in their labors of love.

**THE SLAVE'S CRY**

May be had at the Store of  
**Wm. S. Hempstead,**  
IN BANK-STREET,  
And at **S. & G. Rogers,**  
MAIN-STREET.







